

Southern Baptist Record.

MEMPHIS, MISSISSIPPI, NOV. 1889.

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Entered as Second-Class Matter, October 3, 1888, at Post Office at Memphis, Miss., under No. 100,000.

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"I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." Pontent sinners do you want to know what you must do to be saved? Then "believe on the Lord Jesus Christ and thou shalt be saved."

"For neither is their salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

How can the sins of a Christian be forgiven? By humbling himself before God and through Christ confessing his sins, for "God is just to forgive his sins." Yes but how can the sins of a sinner be forgiven? By believing in Christ as the son of God and as his personal Saviour.

"There is being justified by faith we have peace with God through our Lord Jesus Christ."

"A bright new carpet shared the attention of the Sunday congregation with the pastor," is the way in which one of our people is describing the carpet which is under their feet in front of the cross. "O for some one among them to say 'I have taken away my Lord and I know not where they have laid him!'"

We have met lots of our people in the city of Enterprise and Forest. Many of them are from the city of Enterprise and Forest. Many of them are from the city of Enterprise and Forest. Many of them are from the city of Enterprise and Forest.

We suppose quite a number of our people from the city of Enterprise and Forest are in the city of Enterprise and Forest. Many of them are from the city of Enterprise and Forest. Many of them are from the city of Enterprise and Forest.

Bro. Jones had for his text last night these great words of Paul, the great Apostle of "Salvation by grace." "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord."

The great meeting, conducted by Rev. Sam Jones in Meridian rounds up with twenty-six services with great crowds of people in waiting on all services. \$10,000 subscribed for a Christian woman's training school somewhere away off, \$2,000 for Mr. Jones, and money enough to pay all local expenses. The number of conversions is an unknown quantity and is the amount received for hymns and other books.

The greatest miracle in the world is the power of the Holy Spirit. It is the power of the Holy Spirit that has made the great meeting in Meridian a success. It is the power of the Holy Spirit that has made the great meeting in Meridian a success.

A large number of ministers—Methodists—were in attendance upon the Sam Jones meetings. They are well up to the front and seem quite at home and are to be gathered at many fragments. We do not mind the churchly atmosphere for many miles around will redound and vantage with Jonesism for many days to come. A few Baptist preachers have been here but scarcely discernible in the dense pack and crowd.

One of our best and most conservative progressive exchanges put it this way: "Mrs. Foster, who headed the bolt among the W. C. T. U. has resolved to organize an Anti-Society which shall be strictly non-partisan. She would do the world more service by joining the C. T. U. which receives men as well as women and is thoroughly unpolitical." Our good brother, however, proposes an *unethical* thing. Who ever heard of women "proposing" to men?

Bro. G. D. Best, of Waynesboro, sends a question concerning "foot washing" as mentioned in the 13th Chapter of John: Is it a command or ordinance? Should it be practiced in Baptist churches? and does it go with the Lord's supper? In our opinion it is not a church ordinance as the Apostles seem not to have practiced it. If it is to be observed at all, it should be done in private and not in connection with the Lord's supper.

For pocket lessons for Sunday-schools sent to Wharton, Barron & Co., Baltimore, Md. This is a very convenient little book to have in your pocket. It contains the lesson text substantially in both versions. The titles of the lessons and golden texts for the whole of 1890. As good as it is, it would be more than a little better if it contained in brief points the practical teaching of the lesson. It is in three editions and sells at 5, 10 and 15 cents each. Try it and you will like it.

Sam Jones last Monday night gave our Senior his clinching proof for the "Correlation Controversy." If he had needed any thing more, he told us how he could send several *infidels* into the arms of God and his church without any sort of recantation, and tried to make us believe the fellows were afterwards not quite so infidel.

We deem it unnecessary to print anything further to prove that Methodists receive unbelievers or infidels into their church. This is said for those who have kindly sent us statements.

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ENDOWMENT NOTES.

PROSPECTS.
I am asked on all sides "What are the prospects for the endowment?" The proper answer is, "Hopeful." There is steady progress and light ahead, but it is not at all safe to ignore any view of immediate and overwhelming success. It is going to require hard work, and heroic giving to fetch up at the right point in good time. Every one who feels an interest in the undertaking should realize that it is no small thing to raise in Spot Cash \$15,000. Let not deceive ourselves over confidence in our chief donor.

How WILL THE MONEY BE INVESTED?
This is another question often asked. The answer is, "I do not know." I have nothing to do with the investing of the money. My business is to raise it and turn it over to whomsoever the Board of Trustees shall direct. To avoid being involved in questions like this, I have resigned from the Board of Trustees. No doubt that body, composed largely of business men, will appoint a thorough business committee to make the wisest and best investment of the money possible under restrictions insuring its safety. This I can say, not one dollar of it can be used for current expenses.

A good country pastor wants to help the Endowment and desires to know how to do it. He is an earnest friend to the school, but is preaching to a church not very well informed on the history and work of the College. I suggest to him and others situated like he is, to write to President Webb, at Clinton, and get a history of the College, free, and see what a history it has. Then talk it over with the brethren. Select your most liberal minded brother in each church and induce him to start a subscription on as large a scale as possible.

Follow this up very much as the pastor's salary is raised, taking pains to see each member, and solicit a contribution from every one. This contribution, faithfully followed, will surprise most pastors with the results. But public and private talk should precede the collection.

Be sure to explain that this money is for an endowment, that it is to be invested securely and only the interest used.

It is certain that to succeed in this effort, it will be necessary to sacrifice. It is no small thing to forsake home for months at a time and scarcely know what it is to rest; it is no small thing to sacrifice to make for the object. And may I ask the brethren to act promptly. Do not put the agent off if you can help it. There are over 100 churches in Mississippi, remember.

Brother Lanier, of the Cold Water Association, says their people have not yet caught the endowment fire, but all they need is to have it talked up in their midst. It is a good subject to talk about and every friend to higher Christian education is welcome to talk.

The W. M. Society of West Point, is good for \$100 for the endowment. Between eleven and twelve hundred dollars at New Hope, Madison county, was excellent; fifteen hundred as the brethren expect to make it will be superb. Charge it up to an intelligent church and a wise energetic pastor, aided by President Webb, who stands among Mississippi Baptists as the embodiment of Christian education. If the pastors in Mississippi will do like Brethren Mason and Ellis, it will be comparatively easy to raise "an endowment."

One of the strong men of the Vicksburg church he proposed to give his church a pipe organ, and we heard Pastor Cochran say to him, "I would like to have the organ, but under the circumstances I think it would be better to give \$1,000 and noble. The endowment, Brother Cochran thinks, is the great thing before us now."

At the opening of the last session of the Harmony Association, it was unanimously resolved (informally) that it is a violation of the two Christian graces—decency and self-denial, to chew tobacco in a house of worship during the hours of service, and that as an Association we would exercise Christian self-denial for the sake of Christian decency. At the time of adjournment there was but one polluted spot on the whole floor, and that was in the place occupied by a visiting brother from another Association (I shall not name either him or his Association) who was not in on Saturday.—R. E. M. We think it would smudge quite as much of common if not Christian decency, when men are going into the house of God, to clean out their mouths as well as to clean off their feet. Try it brethren and see if you don't feel better.

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SAYING AND DOING.

The new Testament student can not but notice the stress laid upon the disciples of Christ to "do His commandments." On the other hand they are cautioned about their *sayings*, in many ways, and the fully thereof pointedly illustrated in the Apostle Peter's sad experience. Then it is worthy of remark that while there is a book of the *Apostles*, there is no special record of their sayings and resolutions.

That the early Christians were disciples seems quite clear from the reading of the word alone, without note or comment; and that they were missionaries no sensible person could deny. These facts are evident from the great commission, to "Go, teach all nations," etc., and from the history of their doings as given in the sacred scriptures. True, Paul wrote letters, as did Peter, James and John, but they were to instruct the churches and urge them to greater zeal, and earnestness, and diligence.

That it was not the Master's design to build up a grand metropolitan church and give it universal sway, shown by allowing "persecution" drive the disciples out of Jerusalem. It was then they preached to the Gentiles and began to organize other churches. How long the Apostles tarried in Jerusalem, with Paul, it is not to be known. But it is evident that they were not to be long in Jerusalem, but to go forth and preach to the Gentiles.

Christianity was a new system and needed new plans. In the very nature of things it was impracticable to do it all the while, how and when. It was enough that Christ commanded and obedience was necessary; that the things to be done were stated, and the manner to be followed to the requirement; that the thing should be "as we have opportunity."

The word "Go" implies aggressiveness, and the word "teach" implies earnest work, and "all nations" takes in the whole world and implies foreign as well as domestic missions. And this work implies preparation and support. Direct instructions are not given as to these; but the Apostle Paul says to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed"—and further, "Preach the word." Again he says to the churches, "let each lay aside its store on the first day of the week," according as God has prospered him."

Professors of religion who do nothing but "go to church" sometimes, and with hold from the Lord's cause what is due, have reason to doubt their true conversion. There is a little difference between some such and people of the world, that Satan seems to delight in. They make no sacrifice, but take comfort, pleasure or money as an obligation dependent upon their faith, and their giving is clearly, really, it is to be feared that they are in reward in this life. Others, who "cast their seeds towards Satan," and though saved, it will be "by the sword," a "great tribulation." It is no excuse that one has not great talents; it is the servant that "buries" his one talent who was "cast into outer darkness." So it is not to do good poverty for doing nothing?

Saying is proper in its place, and good as far as it goes. So is hearing; but we are to be "doers of the word." We must plan to do something; all the plan by what name we may, it matters not so that it is Scriptural. "No man buildeth a house," it is written, "without first sitting down and counting the cost." Then comes raising the money—a specific amount. Shall we do less for the Master's work? Why not estimate the sum required for the work and ask the churches to raise it—according to their ability? This is not even remote taxation; but if it was it would be on each individual on assessment with his free consent. If there be a "more excellent way," let it be shown.

Can anybody tell us what the *Western Recorder*, of Louisville, Ky., means by the following item of news? We did not know it was half so bad: "The W. C. T. U. have had their annual meeting in Chicago. They report a decrease of 8,000 lodges or circles or whatever they call them, and a decrease of 50,000 members." Like the Knights of Lorraine, they seem to have seen their best days and to be disintegrating. The session broke up with what would have been called among men "a row," and one State delegation, that of Iowa, formally withdrew.

Admitting the above to be half way true, we suppose the cause is the lack of a little positive electricity, just as some of our man-run movements go crooked for the want of a little negative electricity.

In a private note from Bro. R. E. Melvin, that old veteran of the Lord's army says: "For several weeks I have been suffering intensely with rheumatism. The fact of the case is, that my entire right side is crippled from the junction of the hip to the foot all the way up by the ankle and knee to the hip joint and then down from my shoulder to my fingertips. I am seldom able to use my pen and have not been able to feel myself. But to some people 'all things work together for good' and I know that rheumatism is something. Pray for me." Bro. Melvin knows not only how to write and work for the Master, but in patience and faith to suffer as well. May the Lord's grace ever be sufficient for his servant.

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PASTOR WANTED.

I have been appointed to correspond with reference to settling a pastor at or near Gray's Port, twelve miles east of Grenada, Miss., to serve Gray's Port, Providence and one or two other churches. An active enterprising preacher and pastor is wanted, who can give himself wholly to the work. Not only to preach, but visit the people in their homes, and stir them up to every good work. An unmarried man or man of small family desired, of some successful experience as pastor.

Any one wishing to answer this or desiring further particulars, can address T. B. Williamson, Grenada, Miss., or Dr. L. M. May, Gray's Port, Grenada county, Miss.

This is a good field, one that will fill a pastor's hands and heart, and with the divine blessing yield a glorious harvest.—Eps.

BLUE MOUNTAIN NOTES.

Here I am at Blue Mountain having a good time. The meeting opened Saturday by the writer discussing the temporal benefits of education. At night, Eld. R. A. Cooper opened on the necessity for preparing our youth for the emergencies now upon us. The writer spoke on the religious uses of education. Sunday was a great day. The house was full and the interest was good. After the sermon, the endowment question was discussed and an appeal made to the audience for aid. There was no giving. President Lowrey left off with \$200, and Prof. Barry followed with as much. Prof. Barry gave a hundred and Sisters Lowrey and Hutchins followed with \$50 each. Others gave \$25 and on down, so that when the collection closed the figure stood \$381, and more to follow. It is believed that when all the members are seen the amount will reach \$1,000. This is magnificent for Blue Mountain when the great crop failure is considered. Pastor Lowrey says he wants every member of the church to contribute something, and if they do \$1,000 will come.

The college is in the midst of its most prosperous session—124 boarders have been enrolled. Nearly 100 are in the musical department, so ably presided over by Prof. Baars. The girls are as happy as a set of you ever saw. The buildings have been greatly improved since I was here before. Fifteen pianos are in use, three uprights having been added recently. The male academy is building up under the principalship of Brother G. W. Thompson, and everything educational about the village has a good outlook.

The church is in excellent state. The Sunday School numbered Sunday 238. Prof. Baars is superintendent. There was a marriage in the church just before Sunday School between Mr. Swain, of Myrtle, and Miss Hawthorn, of Blue Mountain, after Lowrey officiating. As the bridegroom was from the church, and his family, the school will proceed with its regular sessions without any further interruptions.

The Union society under Sister Durham numbers into the seven hundreds the largest, perhaps, in the State. There are many points of interest here, but these notes must go into the mail.

J. B. GAMBLE.
BLUE MT., NOV. 25th.

The contents of the November number of the Colloquium are: Medical Men and Christianity. Are physicians peculiarly given to skepticism? An exchange of views by Drs. Keen, of Philadelphia, Meigs, of Louisville, Grutcheff, of Baltimore, Holt, of New York, Curtis, of Augusta, (Ga.), Clapp, of Bates, Trevilian, of Richmond, Griffin, of Philadelphia, Byrne, of Chicago, and Baldwin, of New York. The State and Higher Education by Prof. Leslie Waggoner, of the University of Texas. Origin of the New Testament Eschatology, by Dr. J. A. Smith, of *The Standard*. Talk About Books, by J. F. Elder, W. C. Bittling, W. Rauschenbusch, N. F. Fox and P. S. Moxom. Devotional Conference, by M. B. Wharton, S. J. Knapp, J. C. Menden, W. H. Paraly, G. J. Johnson, O. P. Gifford, T. M. G. Gessler, D. C. Eddy, R. T. McDodich, H. F. Colby, A. E. Reynolds and H. M. King. Vestibule Talk and Editorial Notes.

It is published monthly by Norman Fox, 711 Broadway, New York; one dollar a year, ten cents a single number.

Lippincott's new capital story more religious than otherwise, entitled "All He Knew," by John Habberton. The author has done what he probably did not know he was doing, he has shown the power of divine grace in the heart of a truly converted person, however wicked he may have been, to enable him to live a real Christian life. "My grace is sufficient" says the Holy one, for "He is able to save to the uttermost them that come to God by him." Go to the book-store right away and get the December number of Lippincott's Magazine and read "All He Knew," you can get it for 25 cents, and it is worth all of twenty-five dollars.

Shuqualak Female College is almost booming. We had the privilege of looking into the faces of the girls recently and talking to them. The tone of the school is excellent, and when President Stone carries out his present plans, he will have one of the largest and most useful institutions in the State. As it is, we know of no school more worthy of public confidence.

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Dear Brother:—

You will find enclosed postal note for four dollars and twenty cents, ten per cent, on my subscription that should have been paid one year ago, and two dollars which will pay for my paper until sometime in September next. Why I have not done this before I don't know, but better late than never.

Yours truly,
W. B. SALLIA.

ORDINATION OF DEACONS.

At the church of St. John, J. S. Barrett, Henry Barrett, constituting the Presbytery, convened at the option of County line church, three miles South-West of Baldwyn, Miss., on Sunday the 10th inst., proceeded after sermon by Bro. Lawrence to regularly ordain deacons Henry Outlaw and Bro. Davidson. Bro. L. proceeded again at 10 o'clock to a large and attentive congregation. This church is new but promises to prove a bright light in the midst of darkness.

At 10 o'clock, Nov. 12, 1889, we have not had quite time enough to finish our writing about the model preacher and his big meeting in our city. We shall reserve it for our next issue and at the same time rather up the fragments and give the results.

A MEAL FOR REFORM.

At 10 o'clock, Nov. 12, 1889, we have not had quite time enough to finish our writing about the model preacher and his big meeting in our city. We shall reserve it for our next issue and at the same time rather up the fragments and give the results.

DIED.

In St. Helena Parish, La., Nov. 11, 1889, from a burn, little Marion, infant son of Thomas I. and Mrs. Annie C. Kemp, aged 10 months. Funeral services conducted by Eld. J. H. Lane, at Keokuk church.

OBITUARY.

On November 16, 1889, Dr. J. T. Binford quietly breathed his last, at his residence in Ebenezer, Holmes county, Alabama, in 1888, and was 51 years old at the time of his death. He graduated in medicine in 1877, and was married to Miss S. A. Brantley on October 25, of the same year. He was an honorable gentleman, a high-toned citizen.

OBITUARY.

Sister Jennie Dye Haley, wife of Bro. W. R. Haley, was born June 25, 1846, professed conversion and was baptised into the fellowship of "Old Fork" church in Simpson county, by Eld. R. D. Middleton in 1867, was married to W. R. Haley Feb. 21, 1869, and died in Copiah county, Miss., Oct. 15, 1889, and was at the time of her death 43 years, 3 months and 49 days old. The deceased was a devout Christian woman, and a devoted member of County Line church when the message came for her removal.

OBITUARY.

Her marriage relation to children, the fruitage, five of whom had grown to the better land, while five remain to weep with our brother, the beloved husband and father. It need only be said of our sister that she was ready. Under the heavy hand of affliction she ripened for the upper sanctuary, and was not only conscious of her nearness to the end, but gave abundant evidence of readiness and willingness to depart and be with her Savior.

OBITUARY.

To say that she was an excellent neighbor, an affectionate mother and a devoted wife, would but state what all who knew her would vouch for as the truth. Her home was indeed the resting place for the pastor and oftentimes did he refresh himself with her hospitable roof. A large gathering of relatives, neighbors and friends met the bereaved family at the County Line cemetery expressive of their respect for the dead, and their lively sympathy for the living, while Eld. W. A. Mason spoke to them words of comfort suitable to the sad occasion. May Heaven bless the bereaved.

OBITUARY.

Maggie E. Shows, wife of J. K. P. Shows, died near Union, Newton county, Miss., Oct. 17, 1889, in the 44th year of her age. She was raised in Lauderdale county, and was married April 28, 1870. She leaves ten children. Dear brethren pray for me and these little children. The lines below were written by my sister in Jasper county.

OBITUARY.

Lines to Mr. and Mrs. B. F. Roach on the death of their little son, Frank Vernon.

OBITUARY.

THE NEW BORN SPIRIT.

OBITUARY.

Died, Nov. 6, 1889, little Pattie Eloise, daughter of W. T. and P. R. Henry, aged 4 years and 11 months. The more I love Jesus is called.

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OBITUARY.

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to the cheerful giver? R. G. Barrett, G. M. C. Davis.

SUNDAY'S EXERCISES.

10 o'clock a. m. Prayer-meeting conducted by Henry Collier.

SUNDAY'S EXERCISES.

11 o'clock a. m. Sermon on Missions, by J. P. Hickman.

SUNDAY'S EXERCISES.

5 o'clock p. m. Sunday-school mass-meeting.

SUNDAY'S EXERCISES.

J. P. HICKMAN, Com. J. H. DAVIS, Sec.

SUNDAY'S EXERCISES.

In St. Helena Parish, La., Nov. 11, 1889, from a burn, little Marion, infant son of Thomas I. and Mrs. Annie C. Kemp, aged 10 months.

SUNDAY'S EXERCISES.

Funeral services conducted by Eld. J. H. Lane, at Keokuk church.

SUNDAY'S EXERCISES.

The little sufferer was relieved by death, and is now "Safe in the arms of Jesus."

SUNDAY'S EXERCISES.

J. C. S.

SUNDAY'S EXERCISES.

On November 16, 1889, Dr. J. T. Binford quietly breathed his last, at his residence in Ebenezer, Holmes county, Alabama, in 1888, and was 51 years old at the time of his death.

SUNDAY'S EXERCISES.

He graduated in medicine in 1877, and was married to Miss S. A. Brantley on October 25, of the same year. He was an honorable gentleman, a high-toned citizen.

SUNDAY'S EXERCISES.

Sister Jennie Dye Haley, wife of Bro. W. R. Haley, was born June 25, 1846, professed conversion and was baptised into the fellowship of "Old Fork" church in Simpson county, by Eld. R. D. Middleton in 1867, was married to W. R. Haley Feb. 21, 1869, and died in Copiah county, Miss., Oct. 15, 1889, and was at the time of her death 43 years, 3 months and 49 days old.

SUNDAY'S EXERCISES.

The deceased was a devout Christian woman, and a devoted member of County Line church when the message came for her removal.

SUNDAY'S EXERCISES.

Her marriage relation to children, the fruitage, five of whom had grown to the better land, while five remain to weep with our brother, the beloved husband and father.

SUNDAY'S EXERCISES.

It need only be said of our sister that she was ready. Under the heavy hand of affliction she ripened for the upper sanctuary, and was not only conscious of her nearness to the end, but gave abundant evidence of readiness and willingness to depart and be with her Savior.

SUNDAY'S EXERCISES.

To say that she was an excellent neighbor, an affectionate mother and a devoted wife, would but state what all who knew her would vouch for as the truth.

SUNDAY'S EXERCISES.

Her home was indeed the resting place for the pastor and oftentimes did he refresh himself with her hospitable roof. A large gathering of relatives, neighbors and friends met the bereaved family at the County Line cemetery expressive of their respect for the dead, and their lively sympathy for the living, while Eld. W. A. Mason spoke to them words of comfort suitable to the sad occasion.

SUNDAY'S EXERCISES.

May Heaven bless the bereaved.

SUNDAY'S EXERCISES.

Maggie E. Shows, wife of J. K. P. Shows, died near Union, Newton county, Miss., Oct. 17, 1889, in the 44th year of her age.

SUNDAY'S EXERCISES.

She was raised in Lauderdale county, and was married April 28, 1870. She leaves ten children. Dear brethren pray for me and these little children.

SUNDAY'S EXERCISES.

The lines below were written by my sister in Jasper county.

SUNDAY'S EXERCISES.

Lines to Mr. and Mrs. B. F. Roach on the death of their little son, Frank Vernon.

SUNDAY'S EXERCISES.

THE NEW BORN SPIRIT.

SUNDAY'S EXERCISES.

Died, Nov. 6, 1889, little Pattie Eloise, daughter of W. T. and P. R. Henry, aged 4 years and 11 months.

SUNDAY'S EXERCISES.

The more I love Jesus is called.

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